however, imply that all faculties are equally developed with the Jews and the non-Jews; many remain for ever latent. Inheritance determines what a man can, circumstances what he does, become; and, over longer periods, the same is true of nations.

Differences increase with the number of generations which have lived under different conditions. An animal-breeder cannot change the peculiarities of an individual animal, but working on several generations, he can select individuals possessing the requisite peculiarities, and in time he will obtain a new species. With men, circumstances and the struggle for existence play, to some extent, the part of the breeder; and though such social selection cannot work as quickly as the deliberate choice of the breeder, in the course of a few generations, without any infusion of alien blood, a group or nation can change its mental character.

The differences in mentality between Jews and non-Jews are therefore neither fundamental nor constant. Life under similar conditions will reduce or extinguish them in the course of a few generations—in Western Europe they have already diminished in the last century* National character-istics are variable, not fixed and unchangeable. Should the present state of an urban, capitalist,

industrialized, and mechanized society continue, mental tendencies now considered Jewish—quickness in thinking, rationalism, repression of instincts—may extend to other nations; it would mean that the Jews had been merely forerunners in a common development. But as the difference between old and young, although of a passing nature, is very real, so is the difference between the Jews and the other nations; it affects the social conditions of the Jews, and their relations with their neighbours. Still, it is very doubtful whether even these mental differences are sufficient to constitute a Jewish race.